

At once they fled; nevertheless would they come to harm one when they had seen the obsidian knife resting in the water.

Twenty-eighth Chapter, which telleth of the gnawed leavings of a mouse.

Whatever a mouse had gnawed none might eat. It was said that he who ate what a mouse had left would be falsely accused. For it was said that the mouse came to steal it; he came to eat it in stealth. Wherefore no one might eat gnawed leavings of a mouse. Likewise it was said of it that he who ate the gnawed leavings of a mouse would be accused falsely of some sort of story or of that which might be missing.²⁹

Twenty-ninth Chapter, which telleth of nails.

It was said that, when nails were pared, they cast them into the water. It was thought that this was because the water dog³⁰ would make good [nails] grow out — not broken; they would be sound. For when it drew someone into the water, [the water-dog] tore away his nails and eyes.

Thirtieth Chapter, which telleth of sneezing.

When someone sneezed, they said, in times past: "Someone speaketh of me; someone smith well of me." Or they said: "Someone speaketh ill of me." Or they said: "Some people discuss me." It was thought that they made it evident, and knew, when they sneezed, that someone far away mentioned them.

Thirty-first Chapter, which telleth of small children.

When small children still lay in the cradle and something was eaten or drunk,³¹ first they placed it upon [their] foreheads.³² It was said that in this way [the child] would not hicough or be afflicted by what he ate or drank.

In njman cholosa, aiocmo seppa tepolocivi: in jquac oqujtaque itztili, atlan onoc.

Inje cempoalli on chichuati capitulo, ytechpa tlatoa in quimjchin ytentlacaol.

In quimjchin in çao tlein quijqua: aiac vel quijualiaia, quilmach in aquin quijqualia yn q'caoa quimjchin, itech tlatlamjz, ca mto: oqujchtequico in quimjchin, oqujchtacaqua. Ipampa y, in aiac vel quijqualiaia in itentlacaol quimjchin. No yuh ipan mtoz: in aquin quijqua itentlacaol quimjchin, itech tlatlamjz, in çao tlein tlatoli, anoço in tlein poliviz.

Inje cempoalli on chichuati capitulo, ytechpa tlatoa in jzttili.

Quilmach in tozti, in jquac motetequja, atlan con-tepecoia, quilmach ipampa: in ieboati avitzotl, qualli quixualiz: amo papatzaoz, qualli vez. Ipampa: in jquac aquin quijlajaia, quijquixtiliaia in jzti, ioan itzelolo.

Inje cempoalli onmatlactli capitulo, ytechpa tlatoa in acucholiztli.

In jquac aca acuchoa, quitoia in ie vecauh: aquin nechitoa, aquin nechiteneoa: anoce quitoia: aquin nechicoitosa, anoce quitoa: aquique in noca mononotza. Quil ieboati quijnencaioiaia, ieboati ic quijmatia: in jquac acuchoa, in aca canapa veca quijnteneoa.

Inje cempoalli onmatlactli oca capitulo, jtechpa tlatoa in pipilotontli.

In iechoantin in pipilotontli: in jquac yn oc coçoloco onoque: in jquac tlaqualo, anoço itla miz, achto ijaquac conthaliaia, quilmach ic amo tatzicunoz, amo motolinjz in tlein moqua, anoço mj.

29. Corresponding Spanish text: "de lo que, o de lo que, o de lo que, o de lo que, o de lo que."

30. *Animals: Niles, in Collected Works*, Vol. IV, 2.21, refers to it as a spectral water animal or spirit "which drew men down into the water and ate off the nails and hair of immortals men" (citing Sahagún, XI, cap. 4, § 2, and V, App. cap. 29). Sauerbrey, *op. cit.*, Vol. I, p. 65 (*chichuati*), calls it *cuicatl* o *puero del agua* (Water feline).

31. Corresponding Spanish text: "quando comen, o beben en presencia de algu[n]a oja[n]a."

32. *Ibid.*: "en la frente."